

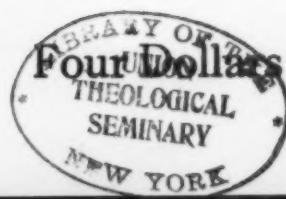
The
**CHRISTIAN
CENTURY,**
A Journal of Religion

**THE EPISCOPAL CHURCH
AND INDUSTRIAL
RELATIONS**

BY WILLIAM B. SPOFFORD

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June 16, 1921



JUN 18 1921

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EDITORIAL

An Order of Preachers at Large

A BIG idea presented in various forms by Dr. Joseph McAfee, Mr. William Jennings Bryan and Dean Inge is that of an order of preaching friars to make a tour of the country with a single message representing the convictions of a life-time. It was urged that by means of these "preachers at large" villages could be lifted out of provincialism, and that thousands of people who do not now go to church would go to hear these distinguished visitors from beyond their vicinity. It is on such a mission that Dr. Peter Ainslie, of Baltimore, president of the Association for the Promotion of Christian Unity, will go this coming year. Long the interpreter of Christian union and of world peace, he has been released from his pastoral duties at the Christian Temple for a year in order to devote himself to a more general ministry among the churches. This is indeed a wise procedure. While many church leaders agree as to the desirability of Christian union and would be ready to unite at once, they are compelled always to remember their backward constituencies. The village with its sectarian rivalries and prejudices is the brake on the triumphal car of Christian unity. World peace seems an entirely obvious thing to many thoughtful men. But let the average preacher poll his congregation and he will find right now a majority of his members in favor of more battleships. The leaders must go in democratic fashion to the people and convince the average man. In more than one city the people regard the church as set against the school in the matter of science and history. If our outstanding church leaders would tour our small college towns and frankly face the thought problems of the student body they could do a world of good. In the past such an itinerant ministry

either failed through lack of economic support or it profited after the fashion of many popular evangelists. An organization for the support of an itinerant ministry would dignify the calling.

The Propagandist Film

A SIDE from money-making, propaganda is one of the big motives in the production of film. Recently the mayor of Boston revoked the license of a theater which had advertised a long run for the film, "The Birth of a Nation." This film has been prohibited in various cities, and where shown has often led to clashes between the races and local trouble. The Negro citizens of Boston secured united action on the mayor to prevent the exhibition of the film in that city. The author of the scenario, Thomas Dixon, admits that besides the pecuniary interest his motive in producing the film was to arouse the nation against the Negro. The tobacco interests manage to get the film stars to roll cigarettes in all their pictures, whether the particular star has a personal use for tobacco or not. We come to know something of the bias of the newspaper and make allowance for it. We know some journals as capitalistic and some as socialistic. The journal that supports a particular political coterie has its news and its editorials properly discounted. The proper discounting of the film propaganda will be more difficult, for we are not yet well enough acquainted with the film world to make the discriminations. There does not seem to be the same consistency in the film producing agencies, for a producer will sell his medium of publicity to conflicting interests for a consideration. The use of the movie to break down religious attitudes in this country in order to further the interests of the sporting class has been the most outstand-

ing film propaganda during the year. The campaign against "blue laws" has been a smoke screen to cover an attack on the Volstead act and to open the way for Sunday pictures in commercial theaters all over the nation.

Some Religious Test Questions

THOMAS A. EDISON has started something with his test questions. His list of questions is criticized by editors and educators all over the land, indicating that few people can answer them without an encyclopedia. Men of other professions than that of an engineer have proposed questions which doubtless Mr. Edison would have some difficulty in answering. Meanwhile the preachers have seen the publicity value of the device, and they have set up some religious test questions. Sometimes this is facetious, as in a recent issue of the Congregationalist. When the editor asks "Which has the more deadly effect on church attendance, a rainy Sunday, or a pleasant Sunday?" he probably thinks most of us know the answer. He contributes to mirth by asking "What are the salient differences between the pulpit style of George A. Gordon and William A. Sunday?" Rev. S. Edward Young, pastor of Bedford Presbyterian church of Brooklyn, N. Y., propounds a set of questions which are partly theological in character. He wants to know, "Should a spiritually-minded person be less or more joyful than others?" He also asks, "What are some of the glaring public sins in this community?" It would be rather interesting to ask Mr. Edison who David's father was, or to inquire of him what was the leading doctrine taught by Jesus Christ. There are some kinds of knowledge with which we do not need to clutter up our minds. Encyclopedias are so accessible that we do not need to remember everything. But in moral and spiritual things we dare not depend on encyclopedias. This knowledge should ever be present in our lives. The real test questions would be those that reveal the standards of religious knowledge in the community. Some of us know that this is preeminently the age of religious illiterates.

Forgetting the Fifth Commandment

AT the close of our American Civil War Robert E. Lee uttered these memorable words: "Human virtue should be equal to human calamity." Alas, it is not always so, and letters from England indicate that the moral let-down which was so sad a feature of the last year of the war, and the year following, still continues. The riot of nudity, and the way in which ill-managed young girls imitate the manners of the courtesan, are appalling. Young women are not only ill-managed, but unmanagable by their parents. A distinguished preacher-novelist writes: "I do not know how matters stand in America, but here in England home discipline is either dead or dying. Parents have little or no control over their children, especially girls from fifteen to twenty-two. They have obtained work with good wages and are independent of their fathers and mothers. At the slightest restriction on the part of their parents

they defy them and leave home. There are thousands of such girls who live in London, often with the most disastrous results. Religion seems to have gone by the board with vast numbers of the young generation, and thousands of parents are in despair as to what to do. Latch keys for young girls are common, and indiscriminate dances are the order of the day. Without a rebirth of religion in the home and among the young there is little or no hope." If the situation is not so bad on this side, it is bad enough, as is shown by the greater familiarity between the sexes, the coarsening of manners, a lowering of standards, and a cheap cynicism which deems it smart to speak of moral laws as if they were only antiquated conventions.

Finding Church Facts About St. Louis

AN organization has been formed to continue some of the city survey work which was begun by the Inter-church World Movement. This new organization has for president Dr. John R. Mott; recording secretary, Professor E. D. Burton; and treasurer, Mr. Raymond Fosdick. It has secured Dr. Frank O. Beck to make a survey of St. Louis. Great progress has been made in this work, and some important decisions have already been reached. The relation of church preferences to church membership has been studied. It has been found that the Presbyterians lead in percentage of preferences in St. Louis. The Disciples and the Episcopalians have a very low percentage of preferences. Does this mean that the two latter denominations are harvesting their children more efficiently, or is there some other explanation? Some sections of the city now have eighty per cent of the children outside the Sunday schools. The two leading Protestant denominations are the Evangelical and the Lutheran denominations. Contrary to a rather widespread impression, it is shown that Roman Catholics are considerably out-numbered by Protestants. Dr. Beck feels that the ordinary Protestant impression of Catholic strength over-estimates this religious force. The reports of the survey commission follow the churches in their migrations for twenty years back, studying the causes of the change of location and the results following the change. This migratory feature of Protestant church work has been one of the distinct weaknesses and to have a clear statement of its effect upon the church life will be of great significance. The materials when all compiled will go into a book that will be a guide to other cities when they undertake the work of discovering the exact facts with regard to the religious situation. Most cities are still in dense ignorance with regard to the trend of church development and entirely without any statesmanlike distribution of the Christian forces.

The Ever-Dying Church

ON all sides, all the time, with tiresome iteration we are told that the church is dying, if not actually dead. More often than not the statement is made out of irritation, and still more often from indifference. It must be so, since so many say so. Perhaps, after all, it is the

business of the church to die, like its Master, and rise again to newness of life and power, as in our own day it is dying to an old, inadequate individualism and rising, radiant and new-born, with a vision of the gospel of the kingdom. "The church must go," said the rather impatient hero of Dr. Dawson's story, "A Prophet in Babylon"; but, somehow, it remains. If it falls into a deep sleep, its rest is like that described by Dante—"dawn-dreams of the truth presageful." When one hears the lament about the dying of the church one recalls the apostrophe of Arnold to Oxford: "Home of lost causes, and forsaken beliefs, and impossible loyalties! Apparitions of a day, what is our puny warfare against the Philistines, compared with the warfare which this queen of romance has been waging against them for centuries, and will wage after we are gone?" The church is dead! Long live the church!

The Volcano Breaks Out at Tulsa

THE relations between whites and blacks have been particularly sensitive and strained since the war. Many thousands of Negro troops have been disbanded. These men have had a trip to France and an experience that lifts them above the provincialism of their past lot. In France and England they saw more liberties accorded the black man than in America. They are a leaven today among their fellows. Negro men are in many cases making more money than ever before. Educated Negroes are editing papers in which the racial grievance has full interpretation, sometimes a partisan and bitter interpretation. At the same time the white American has become less tolerant in his social attitudes. His old-time German neighbor is now called a "Heinie," and subjected to much criticism. Unabashed by the judgment of the civilized world on atrocities in Belgium, white men organize mobs and take away the legal rights from their fellow citizens of color. It is hard to tell who is to blame for the recent terrible riots in Tulsa, Okla. One newspaper story represents a group of Negroes gathering in a newspaper office and arming a large number of black men. But it seems incredible that the fury of the white mob could be justified on the basis of any actual damage done by the blacks. Thousands of Negroes are today homeless whose attitude toward the white has always been one of respect and even of subservience. The brutal injustice of this white mob has made the problem a little harder in every large city in the land. The Negro is made sullen and suspicious. The lower element of the whites commends the action of the Tulsa mob, and sets it up as an example to be followed. It may be possible that other cities will suffer similar catastrophes this summer by reason of the tragedy in Oklahoma.

A Traffic In Widow's Tears

A FIGHT between rival groups of cab lines in Chicago has brought to light the sorrows of the poor in the time when they lay away their dead. A new group of liverymen propose to furnish carriages at half the old

rates, and insist they will make good money then. In recent times the older organization has raced the hearse through the streets at fifty miles an hour to lose non-union drivers, and has resorted to other tactics which indicates the most hardened commercialism. The cost of flowers, the fees of undertakers and the other expenses involved in the burial of the dead have all increased beyond all reason. Most of the poor families these days have a little industrial insurance policy on which they have been paying through the years. It has been the thought that this policy would give the widow an opportunity to readjust herself to the problem of life. Under present conditions most of it goes to the various people that are engaged in the burying of the dead. Reform in funeral custom must arise within the church. The present custom has much in it of empty display and pagan superstition. The burial of the dead in any large city runs into millions of dollars of expense. Already the wealthy and refined families of the city have seen the atrocious taste of lengthy hired processions and big floral displays. Often a family of social distinction will lay its dead away quietly with only the immediate friends present, and at less expense than some Irish widow will incur for a bricklayer husband. The fraternal orders have had an unhappy facility in running up funeral expense by sending considerable groups of mourners who are carried to the cemetery in hired carriages. The funeral benefits of the order are sometimes nothing, and seldom if ever enough to pay for the funeral. The pagan mind sees a great significance in the form of sepulture of the dead, but to the Christian mind the earthly tabernacle that is laid aside should need only the respectful and simple attention which love and hope and sound taste dictate.

Government Censorship of the Press Relaxed

DURING the war and in the days immediately following, the mailing privileges were taken away from certain socialist and radical papers. In this matter the government acted more upon European traditions than upon American. Our fathers wrote into the bill of rights the doctrines of free speech and a free press. From this lofty faith we have of late sadly apostacized. One does not need to agree with the Liberator, the New York Call or the Milwaukee Leader in order to wish them freedom to state their views. The suppression of these papers has made more social radicals in this country than their free circulation has ever done. The principle involved in forbidding the circulation of journals displeasing to an administration is essentially vicious. By this means a dictatorship keeps itself in power in Russia. In more than one Latin American republic has the limitation of freedom been the support of tyranny. A democracy does not take the attitude of letting its political leaders do the national thinking. It is of the essence of democratic faith that the ordinary man's thoughts will be of service to the whole group. The test of his ideas is not to be found in some government bureau, but rather in the forum and the printed sheet. Error can always be answered. It is in essence weaker than the truth. Prejudice may blind the eyes of a nation for a time, but in the long run truth will prevail.

Dante and Today

SI X hundred years ago, September 14, 1321, the mighty spirit of Dante escaped from exile into the homeland of the soul, free of its foes. In Italy, in all lands where men love the things of the spirit, his name will be recalled with fragrant memory, and new tribute paid to his genius. He lived a troubled life in a stormy era, but the wonderful fourteenth century can hardly be reckoned among the Dark Ages, having had Thomas Aquinas for its theologian, Francis of Assisi for its saint, and Dante as its poet. It was a morning hour, when ideas from old Greek learning floated like pollen on the winds, quickening the human mind for new adventure.

There are classic men as there are classic books. A classic man is one who, living deeply in his own age, discerns the eternal in the midst of time, and speaks to all ages. Carlyle called Dante "the voice of ten silent centuries," and Ruskin thought him the central man of all the world, as representing in perfect balance the imaginative, moral, and intellectual faculties, all at their highest. For Dante the physical is the fleeting, the spiritual is the real. He saw time under the forms of eternity, and in a day of vanishing materialism, with its shadow of fatalism, we exult in his high assertion of the freedom and sovereignty of the human will, by one whom Lowell calls "the highest spiritual nature that has expressed itself in rhythmical form."

Tennyson faltered where he firmly trod, and stretched lame hands of faith, faintly trusting a large hope. Not so Dante, who began with faith and by his longer flight attained to a vision of the Most High, whose faith still lights the world with its splendor. If Shakespeare is world-wide, Dante is world-deep. Homer sings of the heroic deeds of men; Dante lays bare the soul to learn the meaning of life and the issues of character in a moral universe. For that reason, when we enter the mystic cathedral of his thought,

The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.

Is Dante a safe guide in these our years and times? In some respects, Yes; both for the revelation of his insight and the spiritual achievement of his experience. Take the last first. The story of his life furnished materials for what the Greek poets would have made a black tragedy. Born of knightly blood, dowered with brilliant genius, an unsullied patriot, by the fickle gust of fortune he was deprived of city, home, family, position, property, and doomed to lonely exile under threat of death. Bereft of those very things, the loss of which other poets have held made life a disaster, he turned his thoughts inward, and by fellowship with God won victory over malignant fate. If ever man was the sport of hostile forces it was Dante, but he was master of his soul by the grace of God.

Such is the power of the human will, reinforced by the faith of a Christian and the vision of a mystic. "God alone is great," said the theologians. Man is great, too, said Dante; he is no worm of the dust, but can be captain of his soul. No doubt this is his chief affinity with our age, which is the Age of the Will, when man is discovering that

he can rise above environment and make a world fit to live in. Today we refuse to bow, fatalistically, to ancient evils, the playthings of forces we can neither define nor resist, like Macbeth and Othello. No; having spent a century in extending our knowledge of the universe, man is turning to a study of himself, to learn the laws whereby he can control his own acts, and shape his world and his destiny. But he will fail and end in confusion, unless, like Dante, he lays hold of the power of spiritual vision.

As for the bottomless, hopeless Inferno of Dante, it is as obsolete as his astronomy, but we dare not ignore his moral insight. The thesis of the Inferno is that we are not punished for our sins, but by them, each after its kind. Sin is hell, here and hereafter. If sin is eternal hell is eternal. But the dogma of eternal sin is a hideous blasphemy—unless we are ready to admit divine defeat, and bow to something which divides divinity with God. But for one grave defeat the Purgatorio of Dante would be what Dean Stanley called it, "the most religious book I have ever read." Christ is left out. In His place stands the shining figure of Beatrice, the lovely embodiment of the beauty and purity at the heart of things. It is salvation by a system, not by a Savior; by a process rather than by a person. One misses the warmth of fellowship, and the glow of spiritual immediacy, which is the glory of Christian experience in our day. Deeming fellowship with Christ and self-forgetful service the way of redemption, we do not think of life as a moral gymnasium in which souls toil at the behest of a self-centered salvation.

Perhaps, after all, there is a truth in the idea of purgatory which we have missed, because of the abuses to which it has lent itself. There is nothing in the physical ordeal of death to disinfect, much less to petrify us, morally. If the complete personality of man survives there must be some way of purification after death, else no mortal will be saved. No one of us may ever hope to attain the final goal of union with God while he is as imperfect as the best man knows himself to be. In such matters one may not be dogmatic, and there need be no less of moral urgency; but the Great War, cutting off so many millions of young men without conversion and the offices of religion, has profoundly modified our outlook upon the destiny of the soul. There is need of clear thinking here, and we must bring a Christian heart with us to the grand investigation.

Alas, we who live in the dim country of this world are dazzled by the blinding vision of the Paradiso, which in majesty of thought and sustained loveliness of expression is unrivaled in all literature. It is a theodicy, august, subduing, overwhelming, and we stand in awe of it.

There is a light above, which visible
Makes the Creator unto every creature,
Who only in beholding Him has peace.

Beyond this vision faith, even when glorified by great genius, cannot fly. It is the ultimate beatitude, timeless, spaceless, "light intellectual full of love; love of true good full of joy; joy that transcends every sweetness"; where faith is lost in sight and God is all in all.

Here vigor failed the towering phantasy;
But yet the will rolled onward, like a wheel
In even motion, by the Love impell'd
That moves the sun in heaven and all the stars.

Eugenics

A Parable of Safed the Sage

HERE Is a Good Woman Who seeketh every now and again a New Tail for her Kite, and among the last of these Appendages is the Science of Eugenics. And she came to see Keturah, and besought her that she would bring Safed and hear a Famous Woman Lecturer on Eugenics. And she said, Safed will not be disturbed if there be no other men.

And we went, I and Keturah, and I sat back, but I saw and heard all that was said and done.

And the lecturer told how many Defective children were born, and how many Morons were born, and how many children were reared in Unwholesome Surroundings, and how the world was on the Toboggan because no one had known the Science of Eugenics. And I am afraid that most that she said was true.

And the women sat around her, and listened with all their ears, and felt the importance of what was said.

And as we went away, Keturah inquired of me, saying, What didst thou think of it?

And I said, It was a fine example of the waste of Good Stuff on people who have no need of it, and furthermore, it dealt only with the Negative aspect of the question.

And I said, I hope the recording angel did not notice

a little smile that I had all to myself when I looked over that bunch that listened to the lecturer. For a majority of the women were unmarried, and quite unlikely to marry. And a majority of the others were widows, and likely to remain widows, and a majority of the others were married and childless and some of them more likely to remain childless than to remain married. And as for the rest, they averaged about three-quarters of a child apiece, and that fraction was a Puny and Badly Pampered Fraction. And I mentally applauded the heroic resolution of that Whole Bunch that they would do nothing to add to the number of badly born children.

And I said, But thou, Keturah, who knowest mighty little about Eugenics, hast practiced it in the positive way. For thou hast given unto the world Five Strong, Healthy children, and these have married other five, and unto these God has given other children. Thou art the mother of more good, wholesome, promising American manhood and womanhood than that entire Bunch.

And Keturah said, Nay, I know Very Little. I have hardly understood before the meaning of the Word Eugenics

And I said, There is too much of our preaching which stoppeth with telling what ought not to be done. There ought to be fewer defective and poorly born children, but there also is need of good strong and well born children. And thy Eugenics has been of the Constructive sort.

By Joseph Ernest McAfee

Commerce

TO buy and not to sell is robbery.
To sell and not to buy breeds poverty.
The gold you hoard from selling in excess
Is naught but yellow dirt, enriches none,
For only riches spent are truly worth.
The goods you hoard from buying in excess
Can only feed a gourmand, satisfy
A gluttony, consumption that consumes
Consumer. Use and usefulness alone
Determine values. Money made an end
Is folly's compensation to a fool.
The profiteering robber robs himself
At last; the miser makes his own self poor.
Exchange is law. He violates the pact
On which society subsists, who gets
And does not give, or gives and does not get.
Who gives and naught receives buys his soul's bliss
With pauper's blight. Who gets and never gives
Himself the pauper's part accepts, and breeds
A pauper soul. To bid for private good,
To join the scramble after place and pelf,
To rush the trough, and thrust the other swine
Away, is swinish greed, a bestial mood;
To strive, and count the cost in common gains,—
To share, is labor's full and glad reward.

Justice

THE practice and the sense of justice, that
Is democratic virtue sublime:
To put one's self in others' place, to feel
As they must feel, to thrill with high desire,
Or low, as they must thrill, to strain and tug
As they must tug against temptation's pull;—
And then to judge, and hold the verdict firm,
Accept the palliation and the guilt;
No favors sought nor won, no winking eye,
No simp'ring, whimp'ring, fawning, suppliant plaint,
No weak misyielding to the weakling's whine,
Compounding cowardice by coward grace!
The while where's God? Not sitting potentate,
Not clothed in majesty, not scepter'd, crown'd,
Now smiling, frowning, as caprice may tick.
God is God-Man, his bone, His bone,
His flesh His flesh, his toil emprise divine.
The rev'rence due,—no puling spawn of fear,
But brother's clean respect for brotherhood.
The mercy meet,—no reckless benison
Of easy despot throned in blissful might,
But even-handed, level equity.
The dispensation of the right, no taint
Of privilege, the contrite suffering
For sin, the good on high because the good.

The Episcopal Church and Industrial Relations

By William B. Spofford

NOT long ago a debate was held in Baltimore on the question, "Does the Episcopal Church Stand for the New Social Order?" A liberal clergyman took the positive side, while the negative position was defended by a layman who had left the church because he felt it to be hopelessly reactionary. Both made out a clear case. Both won. The clergyman proved beyond question that the Episcopal church was for a social revolution. He consumed all of his thirty minutes in reading startling manifestos and resolutions issued by groups of Episcopalians, official and unofficial. The layman spent his time in relating reactionary deeds, and the lack of any deeds at all, ending his argument by saying that the church should be judged for what it was, not by what its officials said it was. In the rebuttal the clergyman carefully side-stepped these deeds by reading more resolutions, while the apostate confined his rebuttal to the simple statement that words alone would never save society.

Certainly if one is to judge the Episcopal church by its official pronouncements there can be no doubt as to where it stands. As far back as 1913 the general convention, the official legislative body for Episcopalians, passed the following resolution:

Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman and give him a definite personal stake in the system of production to which life is given; and

Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as between employer and employee are widespread in our social and industrial life today; therefore be it

Resolved, the house of bishops concurring, that we, the members of the General Convention of the Protestant Episcopal church, do hereby affirm that the church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain the church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy and just dealings, and the ideal of thorough-going democracy may be finally realized in our land.

The criticism is often raised that resolutions passed then are meaningless today, since those were "safe" days when it was possible to issue resolutions without running the danger of being understood. We counter with the report of the Lambeth Conference of last summer, unofficial it

is true, yet carrying official weight with members of our church. There the bishops call upon the church to "seek to make the outward order of society an embodiment of Christian justice and love" and to that end they demand a "fundamental change in the spirit and working of our economic life." It is of course quite possible to say that this might mean almost anything from the fundamental change that Judge Gary is said to advocate to the sovietism of Lenin. It is suggestive rather than direct, and yet it is reasonable to suppose that these bishops, among them a number of Americans, had something more in mind than putting patches on outworn garments.

ORGANIZED INDUSTRIAL IDEALS

With these resolutions sanctioning their activities there are two organizations in the church working for the new social order. The older group is the "Church Socialist League," which has been carrying on a propaganda work for a number of years, issuing a quarterly called the "Social Preparation," and getting out various tracts and pamphlets. Before the war there was room enough in this group for all with a social point of view. But with the war came the inevitable split between the pro-war radicals and the pacifists, which resulted in the formation of a new society called the "Church League for Industrial Democracy." Pink was chosen as their color instead of red, not because its organizers became less radical than they had been previous to the war, but because they wanted the support of those in the church whom they thought would rally under a banner labeled "Industrial Democracy," but who were repelled by the cry of the socialists for revolution. Both groups have been working side by side without bitterness; the socialists simply being convinced that in the long run an uncompromising position will be judged the more successful, while the new group is of the opinion that the immediate gains will justify moderation. The Church Socialist League has continued to publish their quarterly, the radicalism of which is very pronounced, and does what it can to defend the clergy who get into trouble because of their radical activities—men like Bishop Paul Jones and Irwin Tucker. The Church League for Industrial Democracy has gained steadily in numbers since its founding until it now has enrolled over four hundred members, including sixteen bishops. A number of conferences have been held, pamphlets have been sent to the clergy setting forth its claims, and a secretary, who gives all of his time to the work of the society, has been sent about the country presenting the message of the league to various groups, especially college students.

Aside from these two organizations, whose combined memberships hardly number six hundred, one can see little in the Episcopal church that indicates a serious intention of working for that fundamental change demanded by its bishops at Lambeth. Individuals there are who

are doing all they can, but the way they are treated by the church succeeds only in emphasizing the difficulties of their task.

BISHOP WILLIAMS' LEADERSHIP

One does not have to hunt for cases. The recent one of Bishop Williams, for example, is typical. He is the one outstanding preacher of the Episcopal church, recognized as a great prophet by all Christians. This spring he delivered the Lyman Beecher lectures on preaching at Yale University, an event which places him among the immortals as a preacher. I am told by a man who attended that he has never seen such enthusiasm manifested in a classroom as was shown by the students at these lectures. Finishing his series at Yale, Bishop Williams went to New York where he delivered the substance of one of these lectures in a sermon from the pulpit of St. John's cathedral. A newspaper account of the event reads as follows:

The atmosphere was charged with electricity, mostly antagonistic to the preacher. Many hearers gave complete evidence of revolt against the opinions coming like thunderbolts from the pulpit, and more than a dozen walked out to show their disapprobation.

The following Sunday the newly elected bishop of New York, fearing, evidently, that people might have the impression that Bishop Williams represented the church, denounced him in no uncertain terms from the same pulpit. At the convention of his diocese held in Detroit the following week, Bishop Williams again called upon his church to stand firmly by its resolutions and manifestos. It was not a radical address. He merely quoted the resolutions and pronouncements of various Christian bodies on social and industrial subjects—the Canadian Wesleyan and the Canadian Presbyterian Assembly, the declaration of the Methodist Episcopal bishops, the Catholic Welfare Commission, the Social Creed of the Churches, the Lambeth report on Christianity and Industrial Relations—ending by stating that the church must either choose to back up these opinions or choose money, but that in his opinion it could not have both. This address resulted in such drastic criticism that Bishop Williams, rather than embarrass his diocese, offered then and there to resign, an offer which, fortunately for the reputation of the Episcopal church, was turned down. But what conclusions will be drawn from the fact that a church which professes to want a fundamental change in our economic life compels one of its most distinguished bishops to offer his resignation because of his liberal opinions? For anyone who knows anything about radicalism must understand that Bishop Williams belongs to that group whom socialists call "sincere but sentimental bunglers." When the church treats Bishop Williams—a liberal—in this way, one can imagine what would happen to a man who believed sufficiently in a fundamental change to do something besides preach about it.

Another affair which brings out the reactionary position of the church is that of Dr. Bernard Iddings Bell, the president of St. Stephen's College. A few weeks ago "The Churchman" reported an attack upon him by Dr. Cummins, a rector in Poughkeepsie, N. Y. A social and eco-

nomic heretic was the charge. Yet this attack by a man who is known as a militant conservative is not as significant to my mind as the defense of Dr. Bell by another Poughkeepsie rector who rushed to Dr. Bell's defense with the statement that "Dr. Bell is no more of a socialist than I am." A true statement, doubtless, yet one that certainly conveys the impression that nothing could be said for a man if his enemies could prove such a charge to be true. An unimportant event, yet one that does show fairly accurately the mind of the Episcopal church on social questions. "Reform as much as you please, but go any deeper and you are in trouble."

This same issue of "The Churchman" reported a tremendous mass meeting held in London, sponsored by the Life and Liberty Movement, and presided over by an archbishop, at which clergymen who are avowed socialists called upon the church to ally herself with labor to bring about a revolution. Yet here this same church forces a bishop to offer his resignation because of his liberalism, and his friends rush to clear the name of a man who has been called a socialist. Of course socialism is but one way of bringing about that "fundamental change," but it is a way that is advocated by many brilliant thinkers and one would think that the church might tolerate a few in its ministry who subscribe to its tenets.

DEAN LADD AND BERKELEY

The case which to my mind best illustrates the unwillingness of the church to live up to its professional teachings is that of Dean Ladd and the Berkeley Divinity School. Dr. Ladd was elected the head of the school in 1918. At the time of his election there was a good bit of opposition to him on the part of some of the older alumni because of his interest in social and economic questions. He had been known to recommend Bernard Shaw, Wells and Tolstoi to students, was a member of a society which believes that men should have an intelligent understanding of socialism, and the report had gone out that a copy of "The New Republic" had been seen on his desk. But the younger men were as strong for him as the older men were opposed, and for exactly the same reasons. When I make these generalizations it will, of course, be understood that there were exceptions in each group. But in a general way the older alumni were opposed to his election while the more recent graduates were for him. There is significance in this fact, I believe, especially during these days when the question of securing men for the ministry is so much discussed.

College students can be divided into two camps. The majority are those who look upon their education as an investment which is to bring a dollars and cents return, the more dollars they get and the sooner they get them the more successful they will consider themselves to be. They have been Americanized into money-making machines. The minority are those who are conscious of being debtors to society. Their one desire is to serve. I have spent hours with these men discussing what fields they will enter. Most of them know that the world is in a mess, and, in a way that is fortunately characteristic of youth, they feel that they are the ones to put it right. But strange to say few of them choose the ministry. Why? Because no man can go

through college these days without realizing that the big problems are social and industrial. This realization, combined with a passion for unselfish service, means that a man has entered upon that stage of mental development which for convenience we call liberalism. The church, with its ignorance of present day problems, has few attractions for these men. Those that do enter the ministry have a picture of the church as it should be in their minds; seeing faults, certainly, but sure that the faults can be eradicated if a few of them work from the inside. Naturally men of this type, who dominated the life at Berkeley, were keen for Ladd. No young man could be anything else. He has vision. He sees the evils and is anxious to have them corrected. And above all, he is a great teacher; one of those rare men who considers a mind as something to be developed by the owner, rather than molded by a professor. In any case the young men were enthusiastic enough about him to put him over as dean in spite of considerable opposition.

"SPAWNING PLACE FOR BOLSHEVISM"

Ladd made no changes at the school. The intellectual atmosphere of Berkeley has always been honest and liberal. Men and women of authority in various fields were invited to address the students as they had been in the past. The new dean did start a Sunday evening discussion group at his home, more of a social affair than anything else. But there was generally someone there worth listening to; Margaret Bondfield, Robert de la Mere, Irwin Tucker, John Spargo, Jessie Wallace Hughan—people liberal enough to develop the suspicion already latent in the minds of the townsfolk, that the school was becoming a center for radical propaganda. Things came to a head with an address by Mr. Wilfred Humphries, a former member of the Y. M. C. A. staff in Russia. He had delivered the same address on the Russian situation in most of the eastern colleges, but this did not prevent his presence at Berkeley being made the occasion for a public denunciation of the school, and especially the dean, in the local paper. For several days the one paper in the town ran scare heads across its front page denouncing Berkeley as a "spawning place for bolshevism and radical socialistic principles." As a result of the articles, and the petty small town gossip which naturally developed, Dean Ladd, wishing to clear up the matter, asked the trustees to appoint a committee to investigate the teaching of the school. The whole matter should have been settled in a week, but the committee gave six months to the task and then issued a typical church document, one of those beautifully balanced affairs which damned with faint praise. Instead of meeting the issue, which was whether or not the faculty of Berkeley were fit men to entrust with the education of men seeking the ministry, the report simply suggested that Dean Ladd prevent future criticism by giving up his membership in the Church League for Industrial Democracy, a society which they admitted advocated principles which would solve our social and industrial problems in a Christian way, but which they as citizens of the world thought it unwise for him to advocate "because of the present state of the public mind."

Dean Ladd has held his ground. He is still dean and will remain dean in spite of the attempt of men prominent in the church to "starve him out." Several people who have been lukewarm towards the church because of its reactionary tendencies have rallied to him, and have been won back to the church because they have found in him one man willing to stand firmly for principles regardless of consequences to himself. Men and women prominent in national life have come to his aid—Robert Gardiner, Winston Churchill, Learned Hand, Dorothy Straight, Lucy Sturgis, William Draper Lewis, Frank L. Polk, Caroline Ruutz-Rees, William F. Cochran, Mary Simkhovitch and many others. So his fight is a winning one. But regardless of the outcome, the fact remains that he has been compelled to fight church authorities for the right to do those things which the church officially instructs him to do. The general conventions of the church and the bishops at Lambeth have set forth ideals which, if applied to our life, would make the outward order of society an embodiment of Christian love and justice. If these ideals are to be carried out it is obvious that every opportunity must be given to the young men offering themselves for the ministry to fit themselves for leadership by a serious study of the problems involved. Dean Ladd, realizing this, has tried to bring Berkeley into tune with the new day by giving the students there this opportunity. Yet those who have publicly praised these words about social justice have secretly fought one who has tried to make the words a reality. Dean Ladd has taken his stand squarely upon the platform built by the church, and he has found his enemies among those of his own household.

SOME PROPHETIC VOICES

These cases indicate what invariably happens to a man who believes in an honest-to-goodness way that society must be ordered differently before it can be called Christian. It would be easy to speak of others. Paul Jones, for instance, was compelled to give up his work as the bishop of Utah because he stuck to opinions in 1917 which those who did the driving shared until it became unsafe and are now advocating again since opinion is swinging that way. He, too, took his stand at a time when it was unwise because "of the state of the public mind," and resigned from his diocese at a special session of the house of bishops held in New York in order to save the face of the church. In his case there is good authority for the statement that his pacifism gave his enemies an opportunity to get rid of a radical social thinker. Since then he has been doing work outside the church as secretary for the Fellowship of Reconciliation. A case of throwing the fish out of the boat into the pond.

There is Mercer Johnson, forced also to take up secular work because he refused to comply with the request of one of his vestry "to run the church like a grocery store—give people what they want." There is Harold Brewster, asked in a nice diplomatic way to give up his work in Bisbee, Ariz., for protesting against the now famous Bisbee deportations. There is the protest that has been raised against Percy Stickney Grant of the Church of the Ascension, in New York, for conducting a forum where modern

problems are frankly faced; and the criticism of Dr. Guthrie, who met the challenge of a group of unemployed who marched into his church in the Bowery one Sunday morning in order to show up the hypocrisy of Christianity. The challenge was met with food and a warm bed instead of fatherly advice, and the "hoboes" who came to St. Mark's-in-the-Bowery singing the wobblies' song, "We'll eat pie, bye and bye, in the sky," left the service singing "Onward Christian Soldiers." For six months Dr. Guthrie has been feeding and housing such men as these in the parish house, doing everything possible to get them work. But instead of being supported in this work by the church he has received nothing but the nastiest sort of criticism—"publicity seeker," "one of Guthrie's shows" and comments of that sort. And finally there is Irwin St. John Tucker, a priest who loves the church passionately, a man gifted as few men are, yet forced to use his talents outside the church, since the church fears that its respectability will be contaminated by his radicalism.

THE CHURCH'S POWER

Just as during the war the church met the criticism that Christianity had failed with the statement that it had not failed since it had never been tried—a statement more condemning than the original charge—so now the church meets the charge of being reactionary with the statement that it is less so than other groups. Which I think is true but beside the point. Certainly the church is less reactionary than other groups—lawyers, doctors, politicians, and most American labor groups. But the Episcopal church believes, as these other groups do not, that God has endowed it with power to establish a rule of righteousness. Its bishops, blessed with the guidance of the Holy Spirit by the laying on of hands, were inspired to issue a statement

demanding that society be reorganized. One would suppose that the clergy would take up the work in earnest. Yet why they do not is obvious. Many of them are social thinkers; some radical ones. But they do nothing and call it expediency, when in fact their inactivity is due to the fear of losing their churches. The pew controls the purse-strings, and the pew is very well satisfied with the world as it is; especially the Episcopal pew. So when the issue is between the senior warden and the Spirit speaking through bishops most of the clergy feel obliged to side with the warden. The immediate returns are greater and the majority of them have children to feed. "Consider the lilies" is all right, but there is one problem that Jesus didn't face—a wife and three or four children.

As a result the Episcopal church as an organization does not stand behind its own teachings. No one is to be blamed. It cannot and continue as it is organized at present. Millions of dollars are required each year for operating expenses. The people with surplus enough to supply these funds are not going to allow the church to denounce the system which makes their surplus possible.

Does that end it? Perhaps, but it should not. Those in the church who stand for the new order can follow St. Paul and refuse to eat unearned bread. He found time enough to do productive labor and at the same time accomplish something as a Christian missionary. It is possible to be a Christian without a salary. It is even possible to be a preacher without a pulpit. It is possible to make Christianity the great adventure that it once was. God is with those who dare. So are young men. I'll warrant such an interpretation would end the discussion as to why men do not enter the ministry. A foolish suggestion? Perhaps. But how we need some of the folly of St. Francis and his band of Little Brothers.

Us Missionaries

By George Gleason

WHAT do you people at home expect of us missionaries?

You first of all expect us to have iron constitutions. You swing us around through different states, asking us to spend night after night on sleeping cars working between the jumps long hours that would disqualify us for membership in any labor union. You expect us to wake up smiling, rosy, and clear of mind. The tired looking missionary has no welcome on your platforms.

You expect reports of innumerable modern miracles, like Sherwood Eddy's story of the three boys in his Bible Class twenty years ago in India: Azariah is now Bishop of 40,000 members of the Church of England; Abraham is Bishop of the Syrian Independent Church. Last year he invited Mr. Eddy to speak to the largest Christian audience in the world—30,000 people gathered in a palm leaf pavilion which they had erected with their own hands to keep off the sun. The third boy, an outcast pariah, became

Moderator of the General Assembly of the South India Church which has united five of the great independent Protestant denominations.

EVANGELISTIC MIRACLES

You expect us to report the development of men like my mechanic associate in Osaka, who came on our Association staff at the age of eighteen, a horny-handed worker in sheet iron. While he was out on his bicycle collecting membership fees he originated and organized an evangelistic band, signed up eight members, and had his constitution mimeographed before the General Secretary and I knew anything about it. This band now numbers thirty-five. They preach on street corners in winter, and at the seashore and in the parks in summer. They were once stoned by the Buddhists, when speaking to a great crowd from the municipal bandstand. I saw them one evening when they were "compelling them to come in" to an evan-

gelistic service in a small chapel. In a busy section they beat their drums and clanged the cymbals. When the crowd gathered, one of the members shot out a four-minute speech on the value of Christianity to the nation, and announced the meeting. The drum major then started toward the church while his accomplices gathered around the little group of curious people and shooed them along into the chapel. By such methods I have seen them fill a half empty church. In the spring and fall Kimura takes his band to the top of a hill overlooking Osaka and during the midnight hours they pray for the regeneration of our great wicked city.

You want us to be statesmen. At anybody's request you expect us to speak on the most intricate international problems. Your newspaper reporters wish us to make sensational remarks on delicate political situations and you expect us to commit no indiscretions. Recently when I spoke in Chicago on American-Japanese relations, I tried to interpret Japan's actions in the Far East as an adolescent effort to develop a Monroe Doctrine for Asia, similar to our American principle. A newspaper editor commenting on my diplomatic effort remarked: "We trust that the gentleman representing a great Christian organization will be put on ice by those in control until his symptoms can be properly diagnosed."

INTERESTING TO ALL, OFFENSIVE TO NONE

Before Rotary Clubs and at Chambers of Commerce we are asked to speak on international trade, foreign exchange, and business methods; and then at Sunday schools to tell all about the curious customs of "the natives."

You expect us at a moment's notice to give Bible talks which for eloquence and moving power will immediately put in the shade all local talent. You expect us to be interesting to all and offensive to none. Even the most conservative and the most liberal must find the missionary "sound."

You who are editors expect us at any time to write a "nice readable article of two thousand words" which will help sell the magazine. You do not care what we write about as long as it reads well.

You expect us to have fresh ideas on the management of most everything in the home land, as well as on the regeneration of the part of the world we are working in. I have sat for hours and poured into my sympathetic heart, the social, religious, and educational problems of America. I sometimes honestly wonder why, with the indescribable needs and miraculous open doors of the Far East weighing down my soul, America's load must be added to.

I have discovered that you do not expect us to be authorities on dress, carburetors, or the conduct of afternoon teas. We fortunately are not required to shine as social lions. I recently heard of a group of missionaries who on their field were for the moment disrupted over matters of social etiquette. I have never found that you home people look to us for any leadership of this sort.

After analyzing your expectations of us, I wonder if we missionaries should not build on these ideals and become the sort of people you believe us to be.

The Lion in His Den

By Lynn Harold Hough

IT was a delightful summer day. The Lion was in the spot we called his outdoor study. It was a big porch looking out on the rear garden and so sheltered from observation and secure in a certain fine quiet. Vines were clambering all about. The tables were full of books and magazines. The couch upon which my friend lay was so placed as to be near to pretty much everything he could possibly want. The green grass outside was full of a certain rich beauty. And the flowers in the garden tossed their heads in a gay riot of color. The Lion looked up as I came in from the heat and the rush of the life outside.

"The world is too much with us," he quoted with a smile. "Come and brush the dust out of your mind, and see what a little quiet will do for the lines on your face. There's a little bit of the Middle Ages hidden in this garden. It's warranted to take you out of the hectic life of the twentieth century. Come and try it."

I looked down at his face with a bit of half wistful envy. There was such a curiously vital quiet about him. And his eyes had deep wells of spiritual content.

"It isn't the garden," I said, "it's you. What would the thirteenth century be without Saint Francis?"

But he would have none of my praise, not even when indirectly expressed. He picked up a book which lay beside him.

"I've been reading about the middle west," he said. "It's rather right to call it the Valley of Democracy, isn't it?"

"Sinclair Lewis would call it—" I began.

My friend interrupted. "Why read Sinclair Lewis when you can read Vachel Lindsay? Why read the literature of scorn when you can read the literature of understanding? Why read about the old clothes of the middle west when you can read about its awakening spirit?"

"You are fairly keen about Vachel Lindsay, I observe," I suggested.

The Lion responded at once.

"Well, rather," he admitted. "You see when Edgar Lee Masters wrote the Spoon River Anthology I began to fear that nobody would really tell us about the Mississippi Valley who had felt the beat of its heart. The ugly things and the sordid things and the hot beastly things were seen clearly enough by Lee Masters. But the thing which gives wings to this great inland country he did not see at all. Then Vachel Lindsay showed us the other side of the picture. All the while you knew that he was looking at something very noble and very full of lofty promise even when he gave a hint instead of a description. He had all sorts of sympathy. He could take you on a sudden trip into the barbaric soul of an untutored race and let you see its spirit reaching out toward spiritual heights. He could bring the quality of a civilization with a thousand delicate dreams of beauty into the night dullness of a Chinese laundry. He could set the hopes of the Salvation Army to high lyrical music. But best of all this democrat of cosmopolitan sympathies felt the possibilities and the promise of the great middle west. He did not patronize it. He

did not analyze its weaknesses with cynical scorn. He listened to the beat of its heart. He watched the play of its mind. He felt the outreach of its spirit. And all the while he was finding more to believe in and care about, more upon which to build a great hope. He knew that sometimes the Valley of Democracy is inarticulate. But he was sure that it was not empty of meaning. He was convinced that it was rich with unexpressed idealism and laden with uninterpreted dreams of beauty. He brought to the middle west the simple reverence of a child of genius. And so the great wide land began to tell him its secrets."

"Walter Pater would have seen very little of all that in our western plains with their ugly little villages," I remarked when the Lion had paused for breath.

My friend lay silent for a moment with a little wrinkle of thought upon his brow.

"You are right about Pater," he said at length. "Marius the Epicurean would not have found the middle west a homeland for his spirit. But that is just the limitation of a type of mind so sophisticated that it can only recognize beauty in certain stately garments, and a taste whose disciplined self consciousness can only recognize charm in a marble finish. There is a touch of decadence about the refinement which cannot pierce the rude realities of a rugged and growing country to see the sound and strong spirit which moves through its life with a rhythm all its own. There is a variety of classic taste which consists principally in despising what does not conform to its own rules. And it comes at last to lose all contact with the creative realities of the human spirit. It is only when classic taste is wedded to the endless expectations and the exhaustless hopes of the romantic spirit that a man is safe. Without this the classic mind comes to a hard rigidity at last."

"You are making a good many concessions considering your own austere taste in a good many matters," I ventured.

The Lion smiled easily.

"Some day we'll learn that there is no reason why sternly disciplined taste cannot be combined with hearty human sympathy," he declared.

Then a light came in my friend's eye. He moved a little restlessly. And then he spoke the words which ended our talk for the day.

"Can't you see it?" he asked. "Here we are with all sorts of people from everywhere living together. Think of all the traditions. Think of all the dreams. Think of

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all the varied capacities. Think of all the kinds of mind. And here we are in the wide spaces of the middle west busy with the great adventure of living and thinking and making a republic of the mind and heart. If we respect each other and try to travel the wonderful paths from mind to mind and keep dreaming our great dreams and hoping our great hopes, at last something very fine and beautiful is to come out of it all. It requires faith. And expectation. And insight. And patience. And the fire kept burning in one's own heart. If you listen to the life of our great plains you will hear wonderful sounds. For it's turning into music after all."

I went away quietly quoting to myself the lines of Lindsay:

"Look in your own heart, she said,
Aladdin's lamp is there."

VERSE

To the Master-Poet

O MASTER-POET, give utterance to Thy song!—
This overflow of Thy creative heart,
Lilting in mine with joyous lyric art:
To Thee these inward cadences belong,
Sing to be heard despite the strident throng,
Filling Thy world with discords of the mart.
Sing Thou, above life's plaintive minor part,
So let Thy love o'erflow my heart in song.

Not, O my God, that I would heedless be,
While men strive, eager, hollow-eyed, and thin,
Grasping for larger life, yet scorning Thee,
The Source of Life, Thine increase from within;
But, Lord, how can I help such to be free,
Till Thou hast freed the wings of song in me?

ELEANOR INGLE PILSON.

Prayer for a Little Home

G OD send us a little home,
To come back to, when we roam.

Low walls, and fluted tiles,
Wide windows, a view for miles.

Red firelight and deep chairs,
Small white beds upstairs.

Great talk in little nooks,
Dim colors, rows of books.

One picture on each wall,
Not many things at all.

God send us a little ground,
Tall trees standing round.

Homely flowers in brown sod,
Overhead, thy stars, O God.

God bless, when winds blow,
Our Love, and all we know.

FLORENCE BONE.

Too Few Preachers or Too Many Churches?

THE alarming cry has gone up throughout the length and breadth of the land that there is a shortage in ministerial supply. In other words there are not enough preachers to man the churches. It is at least worth while to raise the question as to whether or not there are too many churches. Perhaps we need a reduction in churches more than a larger number of preachers.

In a recently completed survey of three central Missouri counties with a combined population of less than 90,000 there was found a total of 320 churches. This is an average of one church for 280 people. Now it takes at least 280 members to make a going church, with ability to support a good preacher. But only a little over one-third of the population belong to any church and approximately one-fourth are resident members of these 320 churches. In other words the actual average active membership of these 320 churches is only about 70 souls, and that is putting the large town churches with from 300 to 1,000 members into the division. Count these out and we have some 300 small rural, village and town churches with an average active membership of about fifty. This means that twenty of these churches are able to support pastors and 300 are not. The actual facts are that there are only two resident rural pastors in the entire three counties and both have been located with newly organized community churches within the past six months. They are probably the first resident rural church pastors giving all their time to a single church in the 100 years' history of these three counties.

A careful calculation of all the factors involved shows that the entire service functions of these 300 unpastored churches could be provided by forty trained men. They could put a live, going church within reach of every resident in the three counties and a Sunday school within reach of every child. There are no unchurched areas in this territory, but there are many areas with no Sunday schools in reach of some of the children, and there are few efficient Sunday schools anywhere in the rural districts. The reason is simply the divided condition of the forces. It should be particularly noted that while a large percentage of these churches are preached to once a month, only two have pastoral care.

The Cost of Sectarianism

Such facts as these reveal the appalling cost of sectarianism. There is not, between these 300 unshepherded churches, a single difference of conviction that has any saving power in it. There are just as good Christians in any one of them as in any of the others. If every church building with all its vested interests, and every tradition and memory of old alignments and every prejudice, were wiped out tonight the Christian people of these various over-churched, un-shepherded communities would come together tomorrow on the simple basis of a common allegiance to Christ. Instead of 300 little rectangular meeting houses of one room each they would build forty church plants with provision for Sunday school and the social life of the community, and instead of small, inefficient Sunday schools duplicating each other's work there would be opportunity to combine all the best teachers in every community into an up-to-date graded school. And instead of 80 once-a-month non-resident preachers they could have 40 resident pastors and pay them living salaries, receiving for their part a full week of service every week in place of two sermons per month.

The cost of sectarianism in these over-churched communities is not a money cost. It is perhaps cheaper to keep to the present way. The cost is greater than cash can account for. It is a deficit in religious life; communities without pastors, church buildings empty the year round with the exception of a dozen days; small, inefficient Sunday schools, no young people's organizations and the social life of the community running to dances and movie shows and night time auto riding without that definite moral direction that a live church could give.

Then there is the cost to the larger interests of the church in

terms of missionary and benevolent support. The farmer's church supplies nine-tenths of our ministry and missionary staff; it will also supply the sinews of their warfare if given the instruction, organization and leadership that brings it in the well-manned city churches. The writer has seen it demonstrated again and again even under the handicap of a part-time ministry if only it was a ministry that organized and led out for those things. The vital things are forfeited to the small things of sectarianism.

Where Is the Ministerial Shortage?

It is in these small but multitudinous churches that the shortage of ministers is found. The going-church gets the prepared men and the struggling church goes without a preacher. It is out in these pastorless churches that the uneducated preachers are found. We have no words of criticism for them; without them the religious life of these over-churched communities would be barren indeed. They are good men and as a rule render full need of time for their pay; but their time and salary are given to railroads to so great a degree that while they are not overpaid for the time spent, the church fails to receive full time for its payment. An average of five dollars per preaching Sunday for each of these 300 small once-a-month churches would give a total of \$18,000 to transportation alone and the church receives only about one-half the time that the preacher gives.

In the state of Ohio Mr. Gill found that 55 per cent. of the 6,060 churches had a membership of less than 70, and 68 per cent. of them less than 101. He found there were 4,431 churches without resident ministers or 67 per cent. of them all and that 3,755 of them had preaching less than every other Sunday. One can close his eyes and see that it is in this strata of church life the ministerial shortage would be found.

The Salary Question

In a recent number of *Christian Work* E. Guy Talbot gave a very informing review of ministerial salaries under the title "Boycotting the Ministry." According to his figures one-half of the Methodist ministers receive an average salary of \$543 and 91 per cent. of them an average of only \$907. The average for all Baptists North is only \$950 and that for the Baptist South is much less. This included the highly paid men in the averaging and covers up the worst part of the situation. The Disciples average for the smaller churches, numbering three-fourths of their total, only a little better than the Methodists. It is safe to say that these three great communions, possessing the overwhelmingly greater number of the smaller rural and village churches, will be found paying three-fourths of their ministers less than \$1,000 per year. And it is also safe to say that in the average overchurched community all three of these communions will have churches made small and weak by the very fact that all three are in a community that could not more than support one. Mr. Talbot finds that 51.3 per cent. of all American ministers receive less than \$1,000 per year. The minister must live, but he cannot live and be efficient on such income; and these little duplicating churches can never support him better. The cure would seem to be fewer but larger and thus more adequate churches rather than more underpaid ministers who must perforce be less educated and give less time to their ministry than is due the church.

The present state of affairs is even more aggravated than usual through failure of salaries to keep pace with the rising cost of living. A study issued by the United States Bureau of Standards shows that a salary of \$1,000 in 1914 is worth only \$500 now. It was never as difficult for the minister to make ends meet as now, for the average increase among this 75 per cent. under consideration has not been over 30 per cent. and for many it has been nothing.

ALVA W. TAYLOR.

British Table Talk

Cry for Spiritual Leadership

London, Mar. 23, 1921.

THE appeal for spiritual leadership, mentioned in my last letter, is being insistently reiterated. It is significant that the demand does not arise only in distinctively Christian circles. Sir Martin Conway, the great traveler and climber—who, by the way is the son of a Church of England canon and married an American—in a vigorous, in places even passionate, communication to *The Times*, written from the house of commons, protests that sectional appeals from representatives of organized religious bodies will not nowadays evoke a national response. “The puny pipe of a religious denomination no longer reaches beyond the bounds of its relatively small active membership. Even an orchestra of all the denominations has little general resonance. The call to be effective must awaken an echo in the heart of the great public and must affect not only all who profess and call themselves Christians but men of all creeds and of none.” Contrasting the single ideal that animated Western Europe in the Middle Ages, and that time and science have killed, with the modern outlook and attitude, he says: “Today we possess no common ideal, we thrill with no common hope, we tremble at no common terror. The nations are all adrift one from another and the classes within each nation have likewise fallen asunder. The respect for real superiorities has vanished along with that for the traditional superiorities. Vulgar ostentation replaces true distinction.” What then is to be done? This eminent man of the world answers: “All men of goodwill must turn their backs on all that divides them in the paltry non-essentials they have inherited from ancient theologians squabbling over incredible dogmas expressed in incomprehensible language. The ideal that will unite us must indeed embrace all that Christianity has given to the world—the love, the renunciation, the faith in all-embracing fatherhood of God, the belief in the presence of a divine Spirit of righteousness with which the spirit of each individual can come in contact and by which it can be quickened into eternal life. It must likewise embrace whatever of truth and essential beauty mankind has inherited from the great seers of other lands—the wise men of the east and farthest east and the visionaries of the new worlds where, in contact with the untamed lands of new occupation, wanderers from the old countries have had to build up new societies in desperate struggle with the untamed forces of nature.” Agreeing with the clerics that the world languishes for a new St. Francis, Sir Martin says he will not have to go very far for his message: “the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it,” and he cries, “Who will utter this word in all simplicity?” The letter breathes a fine spirit and is animated by a religious motive.

* * *

Bishops and Miners.

The deep-seated industrial unrest and the growing frequency and extent of disputes that imperil the prosperity of the state and threaten the very life of the community, has led the government (Mr. Lloyd George told Lord Robert Cecil in the house of commons) to contemplate the setting up of some form of systematic inquiry, and is compelling religious leaders to address themselves more and more directly to the problems involved and to face concrete issues. Discussion in Convocation revealed considerable sympathy with the miners. A resolution passed by the upper house of Canterbury censured the government for neglecting to prepare for the critical moment of de-control of the mines. The Bishop of Southwark declared that he was frankly and increasingly with the miners, whose demand for a national pool was an attempt to make practical the principle, “Bear ye one another’s burdens, and so fulfill the law of Christ.” The Bishop of Lincoln pointed out that over and over again the miners, like the merchant seamen and agricul-

tural laborers, have shown themselves capable of rising to heights of heroism, and the time has come, he considers, when the working man should be a partner in industry. The Bishop of St. Albans criticised the capitalist system, contending that it had broken down in the key industries of the country, and commended Labor for refusing any longer to be treated as mere hands. The Bishops of Lichfield and Petersborough also put in pleas for the miners. The resolution, carried nem. con., quoted the Lambeth Conference resolution as indicating the only lines on which lasting settlement could be hoped for in industrial disputes. “An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good, in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change by which alone we can hope to remove class dissensions and resolve industrial discords.” The upper and lower house of York passed a resolution expressing the conviction that no permanent solution of industrial problems can be found until the people generally in all classes of society prefer spiritual to material good and bring to bear on economic matters the mind of Christ. The Bishop of Birmingham at a meeting of the Industrial Christian Fellowship, which is trying to bridge the gulf between organized labor and organized Christianity, confessed that he personally wanted what the miners were asking for—a wage that would enable the worker to live reasonably. Thus there is no lack of episcopal sympathy with the reasonable demands of labor.

* * *

The Churches and Labor

Not only the bishops but other religious leaders are holding out a friendly hand to the organized workers. A letter signed by Dr. Clifford, Canon Barnes, Dr. Horton, Father Adderley, Principal Garvie, Tom Sykes (Brotherhood Movement), Miss Maude Royden and others, while not endorsing all claims advanced by every section of labor, urges Christian people to take part as such in labor celebrations in order to give expression to their deep conviction that it is possible to be loyal members of the Christian church and ardent sympathizers with the fundamental aspirations of the labor party. The letter condemns “the grossly unequal distribution of wealth, the warfare of man against man, the absence of any security for the workers, and, still worse, the violation of the sacred claims of human personality by the denial of any honorable status, men and women being treated as mere instruments of production, and not as intelligent and voluntary cooperating agents.” Dr. Carlile, president of the Baptist Union, points out that at the Reformation the church took over the economic system of the country with its industrial serfdom, its grinding poverty and glaring injustice, its terrible laws framed in the interests of the rich for the oppression of the poor. “It became the champion of property and was often blind to the claims of personality. With brilliant exception, the pulpit stood for conventional and convenient ethics.” Dr. Orchard and the Rev. W. C. Roberts, rector of St. George’s, Bloomsbury, in a joint pronouncement laid down certain principles whose violation makes lasting peace impossible. First, the adequate maintenance of all the workers in an industry must be the first charge on its proceeds. If any industry cannot bear this charge upon it, there must either be such reorganizations as will guarantee an honorable status to the workers concerned or the industry itself must be abandoned. Further, the responsibility for securing a full and free life for the workers lies not so much on the government or the employers as upon the whole mass of citizens. “If these remain indifferent to the sufferings of others

until they are themselves made to suffer, they cannot complain if methods are used that seem alone to end their lethargy." Lastly, "any resort to violence on either side is absolutely non-Christian." The volume recently issued by the American Federal Council, "The Churches and Industrial Reconstruction," is being referred to on this side as making valuable contribution to current discussion.

* * *

Christianizing Industry

While such pronouncements as the foregoing must do good in helping to shape public opinion, the present need is for some definite attempt to bring about a Christian order of industry. The movement in this direction mentioned in my last letter has been carried a stage further. Lord Robert Cecil presided on May 18 over a national conference of business men for further discussion of the subject and to start a campaign to unite all men of goodwill engaged in the administration of industry, commerce, and the professions in the application of Christian principles to industrial and commercial life. We must not, he said, blame any one section of the community for the present deplorable state of things. We need a new point of view, and must get back to Christian morality. Two principles formulated at the previous conference formed the basis of discussion: That the governing motive and regulative principle of all industry and commerce should be service of the community; that any competition should be subordinated to service of the community. Mr. Arnold S. Rowntree, of the celebrated chocolate and cocoa firm, submitted resolutions: That industry should create and develop human fellowship and that any practices calculated to destroy such fellowship are immoral; that every individual man and woman is of intrinsic worth, and that human labor cannot be regarded as a commodity. Therefore every industry should be organized to provide as a first class charge an income sufficient to maintain in reasonable comfort all engaged in it; provision for any special burden to which those engaged in the industry may be liable—this in addition to any general provision which may be made by the state or otherwise; provision for superannuation—in addition to state or other provision healthy conditions for all engaged in the industry and opportunities for development of personality, talents, and self-expression. Another business man, Mr. Charles Smithson, who argued that the golden rule was good policy industrially, socially, internationally, supported the propositions: That the receipt of an income lays on the individual the duty of rendering service in accordance with his capacity; that every person should perform the best possible work; that the receipt of an income from industry should carry with it a responsibility for the conditions and purpose of the industry; and that the value of all natural resources and every natural privilege, which owes its worth to the labor or necessities of all should be held and utilized for the benefit of all. The Conference appointed a governing council of fifty representative business men and women to set the movement in operation throughout the country. This effort is a very promising one and it is hoped will have far-reaching results. An international exhibition is to be held at the Crystal Palace in September and October to demonstrate the success attained in Great Britain and other countries in promoting industrial peace under conditions of co-partnership, profit sharing and other forms of industrial cooperation.

* * *

Personal

Returning to Westminster Chapel May 22, after six months' absence, Dr. J. H. Jowett stated that he was fully recovered and felt equal to resuming his normal work.—Canon Horsley, the veteran churchman and social reformer, now in his 76th year, wires the Daily News, in response to an inquiry, "Internal cancer. Days numbered. Well and thankful in many ways. Am taking 100 friends to Moiringen for the last time, June 3. 'Vixi sed magis vivam' (my life is done—say rather my life be-

gins)."—Dr. Estlin Carpenter after a long illness and severe operation is mending. His Hibbert Lectures, "Theism in Mediaeval India," are just published.—Rev. Thomas Yates, who was originally a Methodist, is chairman-elect of the Congregational Union for 1922.—The chairman-elect of the Baptist Union, Mr. John Chown, is son of the late Rev. J. P. Chown, a former president.—Bishop Welldon has returned to Durham deanery, after a three months' tour in Uganda and other parts of Africa.—Rev. D. Macfedyen sails June 18 for a short period of service at Ann Arbor. His address is care Dr. Julian Beal, office of the Regents of the University, Ann Arbor, Mich., U. S. A.—Rev. J. R. Fleming, acting general secretary of the Presbyterian Alliance, has left for an extensive tour in America; he visits Boston, Philadelphia, Washington, Pittsburgh, and Canada.—Dr. F. B. Meyer spends August and part of September in the States; he has engagements at Ocean Grove, N. J., Grove City Bible School, Penn., and Fifth Avenue Presbyterian Church, New York.—Dr. Chas. Brown sails September 16 for a week's service at Bloor Street Baptist Church, Toronto.—Dr. Howard H. Russell, Westerville, Ohio, is in London, reporting on American prohibition.—Dr. Douglas Adam, Hartford Theological Seminary, Conn., has agreed to supply the pulpit at Highbury Quadrant Church, London, for an indefinite period.—Mrs. M. Marie Varney, U. S. A., is preaching and speaking at St. Botolph's, Bishopsgate, Westminster Chapel, and elsewhere.—Mr. Harry Jeffs, of the "Christian World," who is deeply respected by all who know him, has received from the French government the Order of Chevalier of the Legion of Honor for his work on the British Auxiliary of the French Protestant Resettlement Fund.—The new speaker of the House of Commons, Mr. J. H. Whitley, is a strong Y. M. C. A. supporter and worker.—The Bishop of Sodor and Man says that when at the front he was once described by a telephonic error, as the Bishop of Sodom and Gomorrah.

* * *

General

The American invasion of England has started. Over 150,000 visitors from the United States are expected this summer.—Hitherto mainly supported by "two generous and far-seeing Americans, father and son," the World Conference on Faith and Order appeals for funds. About 17,000 pounds per annum is needed. Donations should be sent to the United States Trust Company, Assistant to the Treasurer, 45 Wall street, New York.—Farnham Castle is to be let furnished, and the bishopric divided into three.—"Rubbish may be shot" into the moat around Fulham Palace, the Bishop of London's official residence, so as to fill it up and save the cost of upkeep. Protests are numerous.—Wesleyan Methodist membership last year increased 3,235 pounds—the first increase since 1907.—The Presbyterian Church of England has decided to admit women to the eldership and deaconship and sees no barrier in principle to their admission to the ministry, in which case they would resign on marriage.—Mr. Louis Tracy raised 15,000 pounds in America for Westminster Abbey, apart from sums sent direct.—St. Paul's Cathedral Preservation Fund amounts to 82,569; another 75,000 pounds is needed.—The Methodist Oecumenical Conference meets in London September 6-16. The American representatives are trying to arrange that all shall travel together on the same ship on both journeys.—The church congress meets in Birmingham, October 11-14. The general subject is "The Church in the New Age."

ALBERT DAWSON.

"MAIN STREET"

By SINCLAIR LEWIS

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CORRESPONDENCE

The Mind of Labor

EDITOR THE CHRISTIAN CENTURY:

SIR: The very suggestive article by Dr. Douglas "In Re Sermons on Wages," ignores as do almost all writers of political economy the mind of the laborer. And as a result the only workmen affected by this philosophy of well-intentioned primitive Christianity are those who are by birth and training prejudiced in favor of the Christian church. The assumption made by Dr. Douglas that the *status quo* is accepted to begin with, is an entirely erroneous assumption. So that a "fair day's work for a fair day's pay" does not settle the question, because, in the mind of the worker, the legal right to property now held is not a moral right. This fundamental error makes the brilliant sermons of Christians like rose water thrown in the path of a cyclone. Tomorrow afternoon I am called to preach the funeral sermon of a switchman, smashed between cars, who leaves a wife and four little children. Many in the community understand this death was avoidable if the "hurry up" methods to make money for the stock owners had not been conscientiously applied. And the rights of the property owners to have a decent interest on their investments conflict with the rights of life of the switchman and his family. That is, there is a social ethics today that cannot be settled by the individualistic Christianity of Asia. As an owner of 15 shares of New Haven stock that has not paid a cent of dividends for years and years, and which was bought by my father for \$160.00 per share, I am interested, and hope I am not prejudiced. But the old individualistic Christianity, I as it not been weighed in the balance and found wanting?

Conneaut, Ohio.

CARLYLE SUMMERFIELD.

A Fine Editorial Spoiled

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a pity you spoiled your fine editorial on the Greenville appeal with that outblaze of anarchic fury at the last. Your refusal to countenance the narrow designs of certain zealots among those of your own affiliation has the charm of heroic consistency, and is worthy of all emulation. But your evidently enraged thrust at "the impudent control of religious life by unmeaning sectarian organizations" indicates a thought-distortion that "has all the seeming of a demon's that is dreaming."

Admitting that the frequency of pleas and reminders from the "irrelevant overhead organizations" is sometimes a little wearisome and even irritating, I am by no means convinced thereby that the whole system is evil. And I assume that the men and women composing these denominational boards are at least as unselfishly religious as I am. My wrath at their "control" (which is too strong a word) might spring from a noble enthusiasm for righteousness—but, also, and much more probably, it might spring from my own disturbed indolence, excessive individualism, pig-headed provincialism, or even from a desire to do a little "exploitation" on my own account. To imagine sinister motives behind every suggestion from without has a peril no less threatening than even a servile submission to "impudent control." It is my observation that those who chafe most under extra-parish demands are either lazy or disgruntled because no device has lifted themselves into the "seats of the mighty." Of course, though, there are exceptions to all rules. You are one yourself, no doubt.

But whatever the evils of denominational control, your alternative is surely a jumping out of the frying-pan into the fire. You would burn down the house to kill the rats. Your putative prophets in Greenville would do infinitely more harm than the twenty seven sectarians. For the upshot of their labors would be the spiritual isolation of unhappy Greenville and the languishing of all vital religion within its pseudo-prophet-infested borders. For the religion that does not look beyond local boundaries is bound to atrophy. I have read much from your pen regarding the com-

munity church, and the total impression is very vivid, that the community church tends inevitably to become self-centered and to lose the vision of world-wide service. Your prophets would bring a message the sure result of which would be disintegration and final stagnation. Your paper stands for unity; but its community church policy is the plain road to a diversity immeasurably more devastating than present denominational rivalries.

Frankly, this particular dream of yours hasn't even the virtue of being beautiful—to say nothing of its practicability. It is disruptive rather than irenic. It is neither possible nor desirable. If persisted in, it may produce another small sect among the multitude—the sect of community church faddists. "A consummation devoutly to be wished?" I'll say, No. J. B. ELY.

Greenville, Tenn.

Pastor, M. E. Church, South.

BOOKS

THESE THINGS SHALL BE. By George Lansbury. This little book, like the author's "Your Part in Poverty" contains more to stir the conscience than a dozen weighty tomes written in labored tones of learning. It is so obviously true and so inspired by love of men and withal so serene in its patience with time and trial that it is nothing less than a great little book. There are more sermons in it for our time than in half a library of the conventional sort. When laymen and labor leaders see the Kingdom of God as the editor of the London Daily Herald sees it in these two small volumes it is time the ordained servants of the church turned again to learn of Holy Carpenters. (Huebsch. 96 pages).

THE UNFINISHED PROGRAM OF DEMOCRACY. By Richard Roberts. Richard Roberts came out of the same Welch hills as did Mr. Lloyd George. He is possessed of prophetic visions of a real democracy as was the great premier before the war, but the war only deepened his democracy and made more keen his interpretations of it. In this volume he seems to find the implications of the democratic principle in the world of work, in the social fellowships of men and in the international relations of governments. His is a fundamental democracy, not an opportunism that approximates autocracy; it is a democracy of souls. This is a deeply religious book. Democracy is found, not in covenants and constitutions and the machinery of politics, but in those deep principles that will govern the human spirit in that social order that is the Kingdom of God as Jesus taught it. (Huebsch. 326 pages).

MY NEIGHBOR THE WORKINGMAN. By Chancellor James Roscoe Day. The workingman who fawns before prestige and wealth and kisses the shoes of those who give him charity would doubtless accept the title here given him as a "neighbor," but the self-respecting workingman who believes in his own manhood and in our great democracy would repudiate it from pages like these. He is looked upon as good when he is good, but over him hangs the suspicion of badness until he is proved otherwise. Out of his class spring strategems and conspiracies, and bolshevism spawns in his fetid soul. He ought to be good and obedient and loyal to those born above him and often he is, praise God! Foster's book on the Steel Strike is a mild, objective treatise, even though it was written by a defeated radical, by the side of this volume composed in the study of a university president. We fear there is a deep red spot in the chancellor's eye. (Abingdon Press. 373 pages).

THE NEW SOCIAL ORDER. By Harry F. Ward. Anything Professor Ward writes commands attention by its authoritativeness, timeliness and its ardor for a better and a more democratic world. He is radical only in the sense that all prophetic voices are radical, that is, they are called radical by those who so profit by things as they are that they selfishly refuse to consider ways and means to a better world for those who do not possess the good things of life. This volume is the most complete thing that we possess, bringing together the programs proposed by the main schools of thought. Part II. sums up the aims of the British Labor Movement, The Russian Soviet Republic, The League of Nations, vari-

ous social movements in the United States and that which has been made vocal in the churches of late through their common pronouncements on social and industrial questions. In Part I. is a discussion of the principles of the new social order under such heads as Efficiency, Universal Service, Equality, Solidarity and the Supremacy of Personality. He sees beneath the outward calm a great turning point in social history following the war; its destruction, he says, was social, and its reconstruction will be social. Fundamental to this reconstruction is an industrial new era. Other autocracies than those of Czar and Kaiser are sure to crumble. The revolutionary force of the war is not yet spent. The socalled lower classes are being educated and they are questioning their status. There is a great expectation among them and in the world at large and in it is a faith in better things for the lesser man. Will it be a peaceful progress or will it be crushed by the powers that be into a smouldering discontent later to erupt in revolution? The author holds that it is in the keeping of the Christian conscience to determine the issue. (Macmillan. 383 pages).

RURAL PROBLEMS IN THE UNITED STATES. By James E. Boyle, Ph. D. This is one of the admirable little dollar books of the National Social Science Series. It covers very fully, in brief, paragraph-like treatment, the fundamental rural problems in America. It is conservative and more economic than social in its viewpoint, as, e. g., its advocacy of "good" tenant conditions but not of any program to stop the growing of tenancy. But it is clear and informing and a good brief for the rural life problem. (McClurg, 142 pages).

THE VISION WE FORGET. By P. Whitwell Wilson. The point of view of the author may be gauged by the following words from his introductory note: "In John of Patmos I greet one who seems to have comprehended this world in which somehow I have to live. As a father to a child, he tells me how the Christ he remembered looks at things here and now—what part the Christ plays in our drama—what greater part He will play when the time comes. I have no idea how John came to put on paper much that I have read. All I know is that John's words are there. And the words fit facts." (Revell. \$2.00.)

THE GROPPING GIANT, REVOLUTIONARY RUSSIA. By William Adams Brown, Jr. The author presents the points of view of the three important groups in Russian life at the present time—the Masses, the Bolsheviks and the Intelligentsia. "Truly," he says, "it seemed as if I were in some strange new world as I sat there in the Hall of Nobles, listening to Trotsky himself haranguing his own soldiers, teaching them, inspiring them, moulding them into an implement by which to carry out his will and establish his mastery over confused and leaderless Russia." (Yale. \$2.50.)

THE SCHOOL-MISTRESS AND OTHER STORIES. By Anton Chekhov. Translated by Constance Garnett. The service being done to the English-reading public by this translator can hardly be estimated. Chekhov, who is a realist, is painting for the world the Russian people as they are, and his artistry is as flawless as his sympathies are wide. (Macmillan.)

THE BAD RESULTS OF GOOD HABITS AND OTHER Lapses. By J. Edgar Park. A book of delightful essays, some of the titles being: "Life's a Jest," "In Praise of Eve," "A Trip Around My Soul," "Unorthodox Interpretations," and "The Unhappiness of Being Grown-up." (Houghton Mifflin. \$1.75.)

WHAT BIRD IS THAT? By Frank M. Chapman. The latest and one of the most practical guides for lovers of birds. The author attempts to make it easy to recognize birds at a glance, and he limits the material offered to the end of making this possible. The group pictures given are very helpful. (Appleton. \$1.50.)

RECENT FICTION. Eunice Tietjens is widely known as a poet, but she reveals fine artistry also in this her first novel, "Jake," which is a work of rare insight and sympathy. (Boni. \$2.00.) "The Custard Cup" is also a first novel, by Florence B. Livingston, being a story of "folks" and being full of a most fascinating humor. (Doran, \$1.90.) "What David Did," by

Helen S. Woodruff, author of "The Little House," tells how two interesting babies save two grown-ups from letting a misunderstanding ruin their lives; black and white drawings by the author add to the book's attractiveness. (Boni, \$1.75.) "Further E. K. Means," is another book of delightful black folk humor by a minister of unusual writing gifts—E. K. Means himself. (Putnam, \$1.00.) "The Man in the Dark," by Albert Payson Terhune, is a virile open air tale of adventure and romance. (Dutton, \$2.00.) "The Mystery of the Sycamore," by Carolyn Wells, is a new Fleming Stone tale of cleverly woven mystery. (Lippincott, \$2.00.)

THE SUNDAY SCHOOL

The Touch of Perfection *

THIS morning we come to the review for the quarter. We have discussed—in very brief, but I trust inspiring words—such great social themes as "Living With Others," "A Christian's Health," "Work," "Money," "Education," "Recreation," "Cooperation," "The Family," "The Community," "The Nation," "The World," and finally "A Christian Social Order."

This is a big order. As we carefully ponder over this appealing, challenging array of interests we long for some mighty motive that will be strong enough to carry us through. There is only one such engine—*love*. After all it is "*love*" that is the peculiar contribution of Jesus—"love" as incarnated in his superb person. We must get that. You get religion when you get "*love*." How can I live rightly with others? Shall I buy a book on etiquette? Even Chesterfield admitted that love (and he had a poor estimate of that glorious element) would solve every problem of good manners. "*Love*" is the best promoter of good health—an atmosphere of sunshine that guarantees quiet and gentle nerves.

"*Love*" will cause me to toil for the objects of my affection. "*Love*" will cause me to do only good work.

"*Love*" will quickly solve my use of money. My treasure will be in heaven.

"*Love*" will lead me to educate mind and heart for the good of others.

"*Love*" will teach me recreation and the joy of play. I must be strong and glad in order to make my life count.

"*Love*" and love alone knows the secret of cooperation. "*Love*" and love alone will make me a good parent, a good member of my community, a good citizen of my nation and a big-hearted man of the whole wide world. Moreover a decent social order is impossible of attainment until "*Love*" rules in the hearts of all men—capital and labor and middle-class.

Here is the intricate lock; here is the only key. Insert your key in the lock and lo—! the door quickly and quietly opens. Why bombard us with isms and ologies? Why stand on soapboxes shouting out the man-made schemes, as impracticable as perpetual motion? There is one cure and that is love. There is one plan and that is Christ's. We tried force—how awfully it failed. Now let us try "*Love*." We have tried dividing up the stuff and no one is happy—now let us try "*Love*." Let us, with abandon, throw away our little theories and our pet hobbies and sitting at the Great Lover's feet, learn how to live together as brothers, because we are all sons and daughters of the Most High God. This is Jesus' way.

JOHN R. EWERS.

*June 26. Review lesson, "The Social Task of the Church." Scripture, Rev. 21:1-14.

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Prof. Taylor Will Go to England

Prof. Alva W. Taylor, of the editorial staff of *The Christian Century*, who is also secretary of the Board of Social Welfare of the Disciples of Christ, will spend the summer in England. Mr. Taylor lived in England for a number of years and married an English wife. His mission this summer is a study of the labor problem in the British Isles. Mr. Taylor once tramped across Ireland, and he will gain this summer some fresh information with regard to the Irish problem. When he returns in the autumn he will take up an itinerant ministry among the churches in behalf of the interests which he represents so ably.

Religious Education Expert Confers with President Harding

Prof. Walter S. Athearn, professor of religious education in Boston University and formerly a member of the faculty of Drake University, a Disciple foundation in Des Moines, was recently summoned to Washington by President Harding to confer concerning the educational needs of the nation. Prof. Athearn has been known as one of the most enthusiastic exponents of week day religious education in this country.

Memorial Day for Deceased Ministers

Fraternal orders have their memorial days and now the Methodists of Rock River Conference in Illinois have developed a custom of visiting the graves of deceased ministers on Children's Day. It is stated that the graves of 235 ministers are to be found in the borders of this conference. Those will all be decorated on "Preachers' Memorial Day" and in many cases sermons will be preached which will commemorate the life and labors of these men. Rev. O. F. Mattison of Evanston is **secretary** of the conference committee.

Protestant Hospital Association

There are over seven thousand hospitals in the United States. Of these only 400 are under Protestant auspices, while 582 are under the direction of the Roman Catholic church. A new organization was launched recently called the Protestant Hospital Association. It will hold a meeting in West Baden, Ind., in September. It has been asserted that there are 3,000,000 people sick in bed in the United States every day in the year. During the winter months there is often a grave shortage of hospital facilities as there always is in time of contagion. It is hoped to develop new enthusiasm among Protestants for hospital work, and to arrange some plan of comity in the doing of this work.

Japanese Evangelist Will Sail for Home

Rev. Paul Kanamori, the noted Japanese evangelist, has been in America for the past eighteen months. His cele-

brated three hour sermon covering the salient points of Christian doctrine has been his chief sermonic offering. He has given this sermon 452 times, and has traveled 40,000 miles in carrying on his work. In two hundred universities he has hunted up the students, and lived with them in order to come into as close contact as possible with American student life. He will return to Japan the latter part of June.

Methodists Will Put a Spire in Chicago Loop

At last the picture of the new Methodist building in the Chicago loop has been published. In place of the old and outgrown building at the corner of Washington and Clark Streets a noble office building with a spire on one corner will be erected as soon as conditions permit. It is stated that this spire will be the highest point in the loop. The building will be erected of stone and in the spire will be church chimes. The church auditorium will be on the main floor of the building. The seating capacity on the main floor will be 800 and in the balcony 400. The building will stand in the hotel district. It will be erected at a cost of three and a half million dollars. The present pastor of First Methodist Church is Rev. John Thompson, also secretary of the Methodist city mission society.

Religious Revolution Continues in Bohemia

Since the war there has been a great defection from the Roman Catholic church in Bohemia. The Pope refused to conciliate the leaders of the movement when it began and a recent dispatch from Paris asserts that in all Bohemia there are not left 10,000 loyal supporters of the papacy. Whole communities have gone over, and in consequence the churches have fallen into the hands of the leaders of the new order. At first the demand was simply that the priests be allowed to marry. Now it is reported that in many of the churches the mass is being omitted and the movement is taking on a genuine Protestant character. John Huss, who was martyred by the Roman church is revered as the greatest name of Bohemian history and his name was never more powerful than now.

Union Graduates a Record Class

Union Seminary of New York raised the standards of admission last year and the result is that they have had the largest student body of their entire history. The graduating class this year is also among the largest. Twenty-one men received the degrees of bachelor of divinity and fourteen the degree of master of theology. The awarding of the fellowship for foreign study is always an interesting feature of the commencement week. The fellowship went this year to Wendell M. Thomas. The commencement address was delivered by Dr. Robert E. Hume of the chair of missions and formerly a missionary in India. In spite of the dis-

favor of many ecclesiastical leaders throughout the country this free and scientific institution of theological learning seems destined to come to even greater power and influence.

Minister Will Debate Theatrical Manager

Dr. John Roach Stratton, a Presbyterian pastor of New York, recently preached a sermon in which he declared against the stage as being immoral. His remarks came to the attention of Mr. W. A. Brady, the theatrical manager, and the theater man has challenged the minister to debate. The minister could do nothing but accept the challenge, so New York is in for some thrills in ecclesiastical circles.

Baptist Men Are Being Organized

The "brotherhood" idea had its vogue among the denominations and finally went the way of all earth. Most of these organizations perished because they were run mainly by preachers for sectarian ends, and had no worthy program to challenge laymen. In these latter days some organizations are arising which are made up of laymen and who want to do something big. Both the Unitarians and the Universalists have new laymen's organizations. The Baptists have recently federated six hundred groups of men and they now have a secretary-director in the person of Dr. J. Foster Wilcox.

Sunday School Membership Decreases in Philadelphia

The annual reports of the Philadelphia presbytery indicate that the denomination in that city, while making large gains in church membership, has suffered very considerable losses in the matter of Sunday school enrollment. The total loss in Philadelphia for Presbyterian schools is 1,865. This experience tallies with that of many other communions, and with the reports from many cities. The church leaders are puzzled to find a reason for the phenomenon, but there is obviously a need for some change in the methods of the average school where so much stress has been laid on numbers in recent years.

Denominational Complexion of Prison Inmates

What denomination produces the largest number of criminals in its circles? This question agitated Rev. Leo Kalmer, chaplain of the Illinois penitentiary, so he undertook a census which would determine the matter. According to his figures, of every ten thousand Catholics in Illinois, seven are in the penitentiary; of every ten thousand Methodists, ten; of every ten thousand Presbyterians, six; of every ten thousand Baptists, seventeen; of every ten thousand of all other religions taken together (Jews, Mormons and others), ten. The prisoners are asked for religious preferences on entering the prison and these figures do not mean that the inmates have actually been members of the various denominations indicated.

though in many cases they have been. No Catholics were enumerated save those who had gone to communion once a year while in the Protestant column, preferences were counted. This helps to account for the seeming criminality of the Baptists.

Church Publicity Recovers Communion Set

The advertising expert has a new story to tell now of the miracles wrought through publicity. Pleasant Ridge Presbyterian church of Cincinnati recently had its communion set stolen. The set was prized for more than its intrinsic worth, because of its historic associations. The minister, Rev. W. L. Schmalhorst, advertised for the return of the set in a newspaper, telling the story of the sacred relics. The result was that some man with broken English called up and told them to look in the cemetery the following day for their communion set. He gave as his reason for stealing that he was out of work and hard up. The church has never been able to find the man that it might extend aid to him.

Combine Services by Means of Automobile

The automobile solved the Sunday evening problem for the Presbyterian churches at Alden and Crittenden, N. Y. The two churches are only a few miles apart and each had a struggling little second service. The pastor who ministered to both churches proposed that the Alden congregation should be transported to Crittenden by automobile, and that one service should be held. The experiment was tried and now more Alden people are going to church at the second service than formerly. Thus the automobile which is widely advertised for emptying the churches, in one instance at least has been pressed into the service of the gospel.

New Governor of Holy Land Respects Religious Feeling

Col. Ronald Storrs is the military governor of Jerusalem, appointed by the British government. Under his administration the various sects interested in the holy places have gotten together and agreed to protect all ancient buildings against change except such as may be necessary to preserve them. The new governor has forbidden trolley lines in the Jerusalem district, and will not permit the erection of stucco or corrugated iron buildings which would mar the antiquity of the region. New industries are being developed, such as weaving and tile making. The Mosque of Omar will soon receive a new tile roof from the native kilns.

Southern Presbyterians Meet in St. Louis

The General Assembly of the Presbyterian church in the United States was held in St. Louis beginning May 26. The business was conducted with great despatch and the docket was entirely cleared, in spite of the fact that over one hundred overtures were presented. This denomination was for a time out of sympathy with the Federal Council. At this assem-

bly the Federal Council was interpreted by Dr. Robert E. Speer. The assembly increased its gift to the Council from \$400 to \$5,000. The matter of comity with the northern Presbyterians was entrusted to an entirely new committee with the hope that all moot questions could be amicably settled.

Children's Day Observed Over the Land

Children's Day is one of the big days of all the year in the evangelical churches. Special programs, sermons to the children, with music and flowers makes the day a gala occasion. The Disciples churches make this day an occasion for an offering to foreign missions in the Sunday schools. Many schools report large offerings. Central church of Buffalo raised over a thousand dollars this year in the face of a building fund and a campaign for the Underwritings deficit of the Interchurch. At Springfield, O.,

where C. M. Burkhart is ending a fruitful pastorate, the offering reached three hundred dollars.

Lutheran Church Makes Gains the Past Year

The figures have been gathered for one third of the United Lutheran churches as to membership gains the past year, and from these reports an estimate has been made of the gains between Easter and Easter. In the fellowship of the United Lutheran church the confirmations are estimated at 53,721, and the accessions by letter as 57,636, making a total of over a hundred thousand new members. The infant baptisms for the year were over forty thousand. These figures are pronounced by the Lutheran, the denominational weekly, as being the best in the history of the church. This church uses the catechetical method along with the personal evangelism of the pastor as the chief agencies of its propa-

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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(cold) (8 fl. oz., exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

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ganda, being particularly suspicious of mass evangelism. Lutheran statistics may now be secured from a fresh issue of the Lutheran World Almanac. This book contains 996 pages and is the largest manual ever published by the Lutheran churches.

Will Try to Bring National Council to Chicago

The Chicago delegates to the National Council of Congregational Churches are going to the meeting in Los Angeles determined to bring the meeting of the National Council two years hence to Chicago. Prominent in this delegation is Rev. W. E. Barton of Oak Park, a suburb of Chicago. Dr. Barton will spend his summer on the Pacific coast instead of going east this year, as is his custom. His vacation will not be a period of idleness, for it is his purpose to add another book to his list of literary achievements.

Disciples Hold Retreat in the Ozarks

In the heart of the Ozark country in Missouri the Disciples have a revered leader whose service to the mountain people has been noteworthy. On his invitation the ministers of the state have gone into the Ozarks for a retreat several times and this summer retreat is now an annual observance. President Arthur Holmes, of Drake University, Des Moines, will bring six lectures to the group this year. A young people's conference will be conducted by Rev. Charles H. Swift, of Cape Girardeau. Every day there is a recreation program so that the ministers are recruited not only in their spiritual life, but are also built up physically. The list of recreations includes fishing, rowing, hikes, swimming and various games. The retreat has been recognized by the railroads, and a special rate has been granted.

Summer at the University of Chicago

The announcement of the summer courses at the University of Chicago this summer are of particular interest to religious workers. Large numbers of ministers go to the university either for the summer quarter of eleven weeks or for half of that period, since the quarter is broken up into two terms of five and a half weeks. A number of instructors from other institutions will give courses this summer. Among these are Clayton Raymond Bowen, Professor of New Testament Interpretation, and Theophile James Meek, Professor of Old Testament; Meadville Theological School; Allan Hoben, Professor of Sociology, Carleton College; Lewis Bayles Paton, Professor of Old Testament Exegesis and Criticism, Hartford Theological Seminary; Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute; James Henry Snowden, Professor of Systematic Theology, Western Theological Seminary; and Edwin Diller Starbuck, Professor of Philosophy, State University of Iowa. The open lectures are also an attractive feature of a summer at Chicago. The present intense interest in the Orient makes especially timely

the new series of Haskell lectures to be given at the University of Chicago during the first term of the summer quarter by Dr. Kenneth Saunders, of Cambridge, England. The general subject of the series will be "Buddhism in India, China, and Japan." Dr. Saunders, who has lived in Ceylon, Burma, Japan, Korea, and China and been to the borders of Tibet, has based his lectures on personal observation among the Buddhists. He has been a lecturer at the Universities of London and Toronto and recently at the Pacific School of Religion in Berkeley, California, and is now engaged upon an extended history of Buddhism. The first lecture in the series of nine will be given on July 5. Three lectures will be given each week and will be on the following subjects: (Illustrated) "The Idea of God in Buddhism"; "Gautama Buddha—His Essential Teachings"; "The Brethren of the Yellow Robe"; "Asoka and the Early Missions of Buddhism"; "Buddhism at Nalanda and in Gandhara"; "Buddhism in China"; "Buddhism in Korea and Japan"; "The Buddhist Revival (especially in Japan and China)"; and "Buddhism and Christian Missions." The Haskell lectures are intended to set forth the relations of Christianity to the other faiths of the world.

Churches Hear the Bishop on Christian Unity

Bishop McCormick visited St. John's Episcopal Church of Ionia, Mich., recently, and announced as his evening sermon an address on Christian unity. This topic proved of so great interest that the Baptists, Evangelists, Disciples, Methodists and Presbyterians dismissed their services and went to hear the bishop. The result was a congregation which overflowed the accommodations of the local Episcopal church. Many ecclesiastics now believe that the most important work in behalf of Christian unity is that of convincing the rank and file of the churches in the smaller cities, where sectarianism has had its chief seat.

Baptist Financial Campaign Has Not Succeeded

The New World Movement of the Northern Baptist denomination has not succeeded. The goal was a hundred million dollars, which was pretty high. In order that the directors of the movement might be made very free in their consideration of future plans, Dr. R. M. West has resigned as executive secretary of life work and Dr. E. M. Poteat has resigned as executive secretary of prayer and stewardship. Dr. J. Y. Aitchison is the general director of the movement.

Southern Baptists Have Harmonious Meeting

The Southern Baptist Convention held in Chattanooga in May was a very peaceful gathering with no points of sharp contention. The decision to grant women representation on the executive committee and on the general boards of the body was reached with only three dissenting votes. The number of people received by baptism into the southern churches last year was 173,595, and the amount of money received on campaign projects

was \$12,924,943.60. Rev. J. C. Gambrell retired from the presidency of the convention after four years of arduous service.

Missionary Conference Has Eighteenth Year

The eighteenth year of the missionary conference at Lake Geneva will be marked this year with a program of large interest. The committee that has the conference in charge is headed by Rev. Francis C. Stifler of Wilmette, who will also be dean of the open parliaments. Prof. A. G. Baker, of the department of missions of the University of Chicago is a member of the conference committee. Some of the most outstanding missionaries of the various denominations will be present.

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Four Great Books for Thinking People

Dr. Joseph Fort Newton, of the Church of the Divine Paternity, New York City, on being asked what are the outstanding books of the day for alert churchmen and churchwomen, submits four titles. He considers these *essential* books:

Jesus in the Experience of Men: *By T. R. Glover*

Like Dr. Glover's earlier volume, "The Jesus of History," this one demonstrates afresh that "Jesus of Nazareth does stand in the center of human history, that he has brought God and Man into a new relation, that he is the present concern of every one of us and that there is more in him than we have yet accounted for." The author describes his purpose as primarily historical—watching "the Christian apostle and the Christian community brought face to face with new issues, intellectual, spiritual and social, and doing their best to adjust old and new." Professor Glover is Fellow in St. John's College, Cambridge, and University lecturer in ancient history.

Price \$1.90, plus 12 cents postage.

Outspoken Essays: *By Dean W. R. Inge*

Dean Inge, of St. Paul's Cathedral, London, is one of the great scholars of the Church of England, a Christian philosopher, a keen student of modern life and its tendencies against the background of history. His writings have given religious faith in England a new intellectual appeal. He has won attention no less by the fearless honesty of his inquiry than by his profound comment upon the problems which today engage the minds of men. While he excludes from his consideration no source of knowledge, his approach to the study of these matters is that of the man who believes in God, who believes in the teaching of Jesus, who, because of this faith, accepts the priestly vocation and devotes himself to the service of his fellows through the avenues which the church affords. This book is one of the most popular of the books of "the gloomy dean," as he is sometimes unjustly called. Dr. Newton believes that this book is one of the few current books that will be read fifty years from now.

Price \$2.25, plus 12 cents postage.

What Christianity Means to Me: *By Lyman Abbott*

As indicated by its sub-title, this book is "a spiritual autobiography." Dr. Abbott states his purpose in the book as follows: "I began the systematic study of the New Testament when I entered the ministry in 1860. Since that time I have been a student of one book, a follower of one Master. This volume is an endeavor to state simply and clearly the results of these sixty years of Bible study, this more than sixty years of Christian experience. The grounds of my confidence in the truth of the statements made in this volume are the teaching of Jesus Christ and His apostles as reported in the New Testament, interpreted and confirmed by a study of life and by my own spiritual consciousness of Christ's gracious presence and life-giving love."

Price \$1.75, plus 12 cents postage.

The Proposal of Jesus: *By John H. Hutton*

The thesis of this book is that Jesus—disregarding, it is true, the petty disputes and the sects and parties of his day—had as the chief message of his ministry a definite solution for the larger situation of his time, both political and religious, intended to avert the tragic and inevitable national disaster which he saw impending. The author holds that Jesus came into the world for the very purpose of submitting to mankind a program for both personal and social life, in the name of God. He was put to death because he adhered to his program as the only public policy which could save the Jewish nation. Also, that his program "still stands, and still represents his mind and what he accepted as the mind of God and the final ruling upon the conduct of human affairs." Dr. Newton says of the book: "The author makes the whole ministry and message of Jesus not only luminous but awe-inspiring."

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